

The Glory of Israel.

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THOMAS M. CHALMERS, Editor.

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"A light to lighten the Gentiles, and the glory of thy people Israel."—Luke 2; 32.

Vol. I.

OCTOBER, 1903.

No. 10

EDITORIAL.

Humility.

The bird that soars on highest wing,
Builds on the ground her lowly nest;
And she that doth most sweetly sing,
Sings in the shade when all things rest.

In lark and nightingale we see
What honor hath humility.

Our Jewish Calendar.—It is customary each year for many Jewish missionary journals to publish a Jewish calendar, and we make no apology for doing the same. The Jewish year is full of interest and instruction, and it is worth while studying the various fasts and feasts for the purpose of obtaining a better knowledge of the Old Testament, and to get a clearer idea of what it meant to the pious Israelite. We cannot approve the introducing of ritual into the simple worship of the New Testament church, but the Jewish ritual, as it was in the past and as it is today, may well occupy our attention for the lessons it conveys. We see here a people preserved for God, while yet not pleasing him by their service. This service, by means of which the Jews have clung to the Old Testament through all their years of dispersion, is incalculably better than wandering in the barren ways of a so-called "reform," or treading the slippery paths of infidelity. While "the Judaism of the Jewish Prayer-book is identical with the Judaism of the oral law," as Dr. McCaul has said, it is yet true that the synagogue ritual, in its readings from the law and the prophets, has held the Jewish people to the word of God, and has preserved them separate among the

nations, a providential service which we cannot too highly value in view of the future lofty purposes of God with respect to this people. When the Holy Spirit moves on the heart of Israel he will find a people familiar, in part, with that word which he will use in bringing them to God.

It is hoped that ministers and other students of the Bible will note this calendar very carefully, especially the "Sabbath lessons" week by week. The portions read in the German-Jewish synagogues all over the world are clearly indicated, and we suggest that it would be a good exercise to read each portion during the week preceding the day it is read by the Jews. Then prayer can be made more definitely for God's blessing on the Jews as they read in their services, that God will use his word to their spiritual enlightenment. Other uses will suggest themselves to the earnest student of this calendar. We ask that the references in the table in italic figures be studied in connection with the "Explanatory Notes."

Atonement Day.—Of all days in the Jewish year none is so solemn and important as the Day of Atonement. It is the day of days whose observance even the worldly Jew will not neglect, however little he may regard the other sacred days of the calendar. To the truly pious orthodox Jew it is a peculiarly searching time. For in spite of the low views of sin prevailing among this people, there is still some sense of blame and unworthiness felt by many a Jewish conscience, and there is a manifest desire to get rid

in some way of the guilt and consequences of sin. The paper by Mr. M. Ruben, printed in this issue, shows in a vivid manner the feeling of many Jews with respect to this question of sin, and the consequent regard shown to the ceremonies of the great Day of Atonement, which occurred this year on October 1. It is hoped that our readers will note therein the strange errors and vagaries of the Jewish mind on the subject of atonement. It will be seen how fully Judaism is a system of salvation by works. Israel, misled by her rabbis, is unable to see God's provision for the removal of sin in the blood of an atoning Saviour, and so gropes in the darkness trying to find peace, and, not satisfied with any one method, multiplies the means of deliverance in the vain hope of obtaining the desired pardon. Isaiah 53 is never read in the synagogue (it speaks too plainly of the crucified Nazarene), hence the blinded people are restrained from seeing where the true atonement may be found.

The Scarlet Thread.—In this connection there is a striking admission in the Talmud with respect to the sacrifice of Jesus Christ. It is there related that the high priest on the Day of Atonement "fastened a scarlet woolen thread to the head of the goat 'for Azazel,'" *i. e.*, the scapegoat. Then the goat was taken to a precipice in the wilderness, where the man who led it forth "divided the scarlet thread into two parts, one of which he tied to the rock and the other to the goat's horns, and then pushed the goat down. . . The scarlet thread was a symbolical reference to Isaiah 1: 18; and the Talmud tells us that during the forty years that Simon the Just was high priest, the thread actually turned white as soon as the goat was thrown over the precipice; a sign that the sins of the people were forgiven. In later times the change to white was not invariable; a proof of the people's moral and spiritual deterioration, that was gradually on the increase, until forty years before the destruction of the second temple, when the change of color was no longer observed." Jewish Encyclopedia, article "Azazel."

Now note the admission. Forty years before the destruction of the second temple Jesus was crucified, and the old system of sacrifice was done away by his one offering. This statement in the Talmud is a proof that some ancient rabbi saw the truth and embodied it in that mass of literature which, more than anything else, has kept Israel from recognizing her Messiah and his atoning work.

A Remarkable Prayer.—The study of the Jewish prayer-book is of the greatest interest to those who are engaged in mission work among the Jews. The revelations of this venerable collection of ancient prayers are very striking and instructive. This is particularly true of certain prayers which contain definite references to the Messiah and the atonement. That such allusions are to be found in the Jewish prayers will come as a surprise to many of our readers. But they exist, and in no small number, especially in the prayers for New Year and the Day of Atonement. This is true more especially of the older editions of the ritual, as the Christian character of some of these prayers has caused their excision since missionaries have made extended reference to them.

We call attention at this time to one very remarkable prayer, found in the service of the Day of Atonement. It reads as follows:

"Messiah our righteousness is departed from us; horror hath seized upon us, and we have none to justify us. He hath borne the yoke of our iniquities, and our transgression, and is wounded because of our transgression. He beareth our sins on His shoulder, that He may find pardon for our iniquities. We shall be healed by His wound at the time the Eternal will create Him as a new creature. O bring Him up from the circle of the earth, raise Him up from Seir to assemble us the second time on Mount Lebanon, by the hand of Yinnon."

The Talmud makes "Yinnon" one of the names of the Messiah, basing this view on Psalm 72: 17, which is read thus; "Before the sun Yinnon was his name," teaching the pre-existence of the Messiah. This is one of many remarkable testimonies which show the belief of the ancient Jews in the superhuman nature of the Messiah, and as such is of great value.

CONTRIBUTIONS.

HOW WE LEARN GREAT THINGS.

Great truths are dearly bought. The common truth,

Such as men give and take from day to day,
Comes in the common walk of easy life,
Blown by the careless wind across our way.

Bought in the market at the current price,
Bred of the smile, the jest, perchance the bowl;
It tells no tales of daring or of worth,
Nor pierces even the surface of a soul.

Great truths are greatly won. Nor found by chance,
Nor wafted on the breath of summer dream;
But *grasped in the great struggle of the soul*,
Hard buffeting with adverse wind and stream.

Not in the general mart, 'mid corn and wine;
Not in the merchandise of gold and gems;
Not in the world's gay hall of midnight mirth;
Not 'mid the blaze of regal diadems.

But in the day of conflict, fear and grief,
When the strong hand of God, put forth in might,
Ploughs up the subsoil of the stagnant heart,
And brings the imprisoned truth-seed to the light.

Wrung from the troubled spirit, in hard hours
Of weakness, solitude, perchance of pain,
Truth springs like harvest from the well-ploughed field,
And the soul feels it has not wept in vain.
—*Rev. Dr. Horatius Bonar.*

THE DAY OF ATONEMENT.*

An Address delivered at the New Covenant Mission Prayer-meeting, October 6, 1903.

BY MAURICE RUBEN.

The original meaning of the Day of Atonement is the setting at one or the reconciliation of two estranged parties. Sin having separated us from God, man is disjoined from him, hence the need of reconciliation to be in at-one-ment with him.

The root "kipper," to make atonement, is explained after the Syriac as meaning "to wipe out," and Babylonian origin is claimed for it. The verb, however, seems to be a derivation from the noun "Ko-

fer," ransom, and to have meant originally "to atone." "Kofer" was the legal term for the propitiatory gift or ransom in case a man was killed by the goring of an ox. Ex. 21: 30. But this "Kofer nephesh" (ransom for the life) was not accepted in the case of murder. Num. 35: 31, 32.

AN ATONEMENT FOR THE WHOLE PEOPLE.

The interpretation given by Jewish commentators, ancient and modern, based on the symbolic offering of life for life, is that the atoning power centered in the blood of the victim. "For the life of the flesh is in the blood, and I have given it unto you upon the altar to make an atonement for your souls, for it is the blood that maketh atonement for the soul. Lev. 17: 11.

In the Talmudic work "Yoma" is this passage: "There is no atonement except with blood," which is very similar to the words in Heb. 9: 22, R. V., "Apart from the shedding of blood there is no remission of sin." The life of the victim was offered as a typical ransom of "life by life," as the atoning power. The Mosaic ritualism meant the bringing about of a reunion with God, the restoration of peace between the soul and its Maker. For this reason the blood, which to the ancients was the life-power or soul, forms the essential part of the sacrificial Atonement.

THE ATONEMENT RITES.

The various elements effecting Atonement found their culmination on the Day of Atonement. It is called "Shabbath Shabbaton," the holiest of rest days. The rites were of a two-fold character, the purification of the Holy of Holies and of the Holy Place, and the anointing for the whole people. The mode of its observance is described in Lev. 16, and the conduct of the people is enjoined in Lev. 23: 26-32. The high priest, having bathed his person and dressed himself entirely in the holy white linen garments, brought forward a young bullock for a sin-offering and a ram for a burnt-offering, purchased at his own cost, on ac-

*We are indebted to various sources for the material contained in this address. Smith's Dictionary of the Bible, the Jewish Encyclopedia, etc., have been freely drawn upon.

count of himself and his family, and two young goats for a sin-offering with a ram for a burnt-offering, which were paid for out of the public treasury, on account of the people. He then presented the two goats before the Lord at the door of the tabernacle, and cast lots upon them. On one lot "Leshel Adonai" (for Jehovah) was inscribed and on the other "for Azazel."

He then sacrificed the young bullock as a sin-offering for himself and his family. Taking with him some of the blood of the bullock, he filled a censer with burning coals from the brazen altar, took a handful of incense, and entered into the most holy place. He then threw the incense upon the coals and enveloped the mercy-seat in a cloud of smoke. Then, dipping his finger into the blood, he sprinkled it seven times before the mercy-seat eastward. The goat, upon which the lot for Jehovah had fallen, was then slain and the blood was sprinkled before the mercy-seat in the same manner.

The scape-goat for the people was now brought forward, the high priest laid his hand upon his head and confessed "all the iniquities of the Israelites, and all their transgressions, even all their sins." Laden with the people's sins the scape-goat was sent away into the wilderness to Azazel, a demon, according to Aben Ezra, and upon its arrival at the Roek Hadudo it was cast down the precipice. This action was signalized as the moment of the granting of pardon to the people by the waving of a wisp of snow-white wool in place of one of scarlet.

The impressiveness of the rites of the day, minutely described in the Mishna, has been vividly set forth by Ben Sira. Part of the description has been embodied in the prayer-book for the Day of Atonement following the Confessions. In the post-exilic days the sacrificial system became the keystone of Judaism. In the belief that the great national misfortunes of the past were due to the people's sins, the teachers strove to bring on the period of redemption by strictly and minutely guarding against all manner of sin. The land being defiled by the sin of the people, the pollution must be removed lest the Divine Presence

withdraw from among them. The sacrificial system with its sin and guilt-offerings was performed in an intensified manner. Provision was made for the expiation of the wrong-doings of individuals by private offerings; the public sacrifices atoned for the sins of the community. In every sacrifice there is the idea of substitution; the victim takes the place of the sinner.

In the course of time the whole temple ritual was taken symbolically, and more stress was laid on fasting, the prayers, and supplications, to which the people devoted the whole day. The prophets were quoted, their message being misinterpreted to prove that the means of reconciliation with God after estrangement from sin was repentance only. "Take with you words, and turn to the Lord: say unto him, take away all iniquity and receive us graciously, so will we render as bullocks the offerings of our lips." Hosea 14: 2; cp. Amos 5: 22-24; Isa. 1: 13-17, and the well-known passage, Micah 6: 6-8; "Shall I come before him with burnt-offerings, with calves a year old?"

This led to the introduction of substitutes for sacrifices, and fasting, almsgiving and sufferings were considered most efficacious as an atoning power. The description of the suffering servant of God in Isa. 53: 4-12, is cited; "He has borne our pains and carried our sorrows. But he was wounded for our transgressions, bruised for our iniquities: the chastisement of our peace was laid upon him; and with his stripes we are healed. He was cut off out of the land of the living: for the transgression of my people was he stricken. He bore the sins of many, and made intercession for the transgressors." The idea underlying the description of this servant of God is that his sufferings had far greater atoning power than the temple sacrifices. Whether Zerubbabel or some other martyr was meant by the prophet, the rabbis do not know, but the message was to comfort the people that the sufferings of the elect of God atoned for sin and brought the condoning love of God to their souls.

After the destruction of the temple,

and through the synagogue, the Day of Atonement assumed its present character, wherein prayer, almsgiving and repentance are its essential elements. In orthodox rabbinic Judaism the Day of Atonement completes the penitential period of ten days that begins with the New Year's day, the season of repentance and prayer. It is customary to rise early for a few days before the New Year. The morning service is preceded by litanies, and petitions for forgiveness, which on the Day of Atonement are woven into the liturgy. New Year's and Atonement Days are days for serious meditation. The former is the annual day of judgment, when all creatures pass in review before the searching eye of omniscience. According to the Talmud the divine Judge received on that day the report of Satan, arch-fiend and accuser in heaven. The other angels, it is presumed, are friendly to the accused, and plead their cause before the august tribunal. The sounds of the "Shofar" (the horn) are intended to confuse Satan. In the book of record are minutely entered the deeds of every human being. These books are opened on the first day of the year, says the Talmud, one for the thoroughly wicked, another for the thoroughly pious, and the third for the large intermediate class. The fate of the thoroughly wicked and the thoroughly pious is determined on the spot; the destiny of the intermediate class is suspended until the Day of Atonement, when the fate of every man is sealed. In the liturgical prayer, "Unetanneh Tokef," ascribed to Rabbi Amnon of Mayence, this scene is weirdly described, part of which is: "As a shepherd mustereth his flock, causing them to pass under his rod, so doth God cause every living soul to pass before him to fix the limit of every creature's life and to fore-ordain its destiny. On New Year's Day the decree is written; on the Day of Atonement it is sealed who shall live and who are to die, etc. But penitence, prayer and charity may avert the evil decree."

All depends on whether a man's merits outweigh the demerits put to his account. It is therefore desirable to multiply the

good deeds before the final account on the Day of Atonement. Those who are worthy are entered in the book of life, hence the prayer, "Inscribe us in the book of life," and "seal us," that is, seal our fate in the closing prayer on the Day of Atonement. The customary salutation in orthodox Jewish circles on New Year's Eve is, "May you be inscribed in the book of life."

The Day of Atonement has thus survived the cessation of the sacrifices in the year 70. It is held the day itself atones, but will avail nothing unless repentance be coupled with it. The day absolves from sin against God, but not from sins against a fellow man unless the pardon of the fellow man be secured. Hence the custom of terminating on the eve of the fast day all feuds and disputes. Even the souls of the dead are included in the community of those pardoned on the Day of Atonement. It is customary for children to have public mention made in the synagogue of their departed parents, and to make charitable gifts for their souls. The service in the synagogue opens in the evening with Kol Nidrei, a prayer of abject renunciation. The pious Jew becomes forgetful of the flesh and its wants, and occupies himself in spiritual devotion. Many of the prayers deal with the various forms of sin, and forgiveness is plead for. "May it be Thy will that I sin no more, be pleased to purge away my past sins, according to thy great mercy, only not through severe chastisement." The devotions are continued from morning until evening.

In spite of the elaborate ritual, and of almsgiving and other meritorious deeds, the conscience of the Jew has not forgotten that a blood sacrifice was demanded for real sacrificial atonement, so that the rabbis have introduced the unscriptural practice of sacrificing on the eve of the solemn day a fowl, and as it is swung over the head by the person offering the same the following is said; "This is my substitute, this is my commutation. This fowl goes to death, but may I be gathered and enter into long life, and into peace." This custom, extensively observed among the Jews, proves the

internal dissatisfaction and unrest of the Jewish mind in their own doctrines, and the deeply rooted conviction of their heart, that without the shedding of blood there is no remission of sin. If they really believed that repentance or the Day of Atonement itself, or almsgiving, or merits, atoned for sin, they would not have devised such a custom as this. Christianity presents the solution of all this uncertainty and unrest. It does acknowledge the necessity of an atonement, but it presents a victim and a high priest, whose one offering is sufficient for the sins of the whole world. It says that God has left neither his own people nor the Gentiles without the means of forgiveness, but sent his righteous servant, the Messiah, to bear our sins in his own body on the tree. The Priest after the order of Melchizedek needed no atonement to take away his own sins first, for he had none. Born in a miraculous manner, by the power of God, his humanity inherited nothing of the guilt of Adam, and as the Lord our Righteousness, he could contract no taint of sin. He is, therefore, every way qualified to make an atonement for us all. Our hope rests therefore not upon the teachings of priests or rabbis, but upon the words which God himself spake by the mouth of his prophets. Our trust is in that great Redeemer in the day of whose coming Abraham rejoiced. Isaac was the type of Christ, and Jacob patiently waited for Him whose atonement the Mosaic rites prefigured, and the Jewish prophets predicted that Messiah must come and by his atoning death and resurrection redeem his people from their sins. "We joy in God through our Lord Jesus Christ, by whom we have now received the atonement." Rom. 5: 11.

Thus saith the Lord of hosts; In those days *it shall come to pass*, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.—Zech. 8, 23.

The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.

—Deut. 18, 15.

THUS SAITH THE LORD.

BY MISS JULIA H. JOHNSTON.

The following song was written for the Chicago Jewish Mission Conference, and was set to music by Mr. D. B. Towner.

Thus saith the God of Jacob
Who rules in earth and sky:
My people that are scattered
Again shall be brought nigh.
Mine own shall yet be gathered
From ev'ry land and clime,
For I the Lord will do it,
And in mine own due time.

Chorus.—Hath God Jehovah spoken,
And shall He not fulfill?
His word can ne'er be broken,
The world shall know His will.

Thus saith the High and Holy:
With mine own mighty hand
Shall Israel be recovered,
To dwell within the Land.
The country which the fathers
Inherited of old,
Shall be restored to Jacob
In mercy manifold.

Thro' all the hoary ages
Prophetic voices ring.
Divinely written pages
Proclaim the coming King.
His kingdom shall be glorious,
His name, "Our Righteousness,"
And He, the King victorious,
All nations shall confess.

O Israel, turn with gladness
Tow'rd thy fair Promised Land;
The Lord shall guide thee onward
With mighty outstretched hand.
There shall ye dwell in safety
Where once thy fathers trod,
And David's Son forever
Shall be thy Saviour God.

THE CHICAGO CONFERENCE.

The fourth conference of the Chicago Hebrew Mission met in the Chicago Avenue (Moody's) church September 29 and 30. Considering that it was the week of the Chicago centennial, and remembering the conditions surrounding all work for Israel, the attendance was very good. But when will the children of God awake to the fact of Israel's needy state, and gather together as they should to hear about the mission work being done among them and to pray in their behalf? When that time comes we

shall see such a building as the one in which the conference met crowded to hear the messages given.

A good program had been arranged, and those present listened to the addresses and experiences with great interest. Mr. W. E. Blackstone of Oak Park presided, and made the opening address of welcome. Rev. J. W. Marcusson, connected with the Chicago Hebrew Mission, then spoke on "The Jew as the Lord's appointed Witness of the Truth as it is in Jesus." Mr. M., being himself a Jew, could speak from the basis of experience. Prof. James M. Gray, D. D., of Boston, followed with an excellent address on "Jonah a Type of Israel," in which he contended in his clear and fearless way for the absolute truth of the narrative, and then presented certain points showing the marvellous likeness of Jonah and Israel in their calling and experiences.

In the afternoon of this first day Mr. Blackstone spoke on "Obstacles to the Jews receiving Jesus," showing in his earnest manner the various difficulties that confront the inquiring Jew. Then Prof. H. M. Scott, of the Chicago Seminary, read a thoughtful and important paper on "The Modern Jew; his Whence and his Whither." We wish we could put his many striking ideas before our readers, but the paper is too long for use in the present crowded condition of our columns. The address of the evening was by Rev. Louis Meyer, Hopkinton, Iowa, on "Zionism." Mr. Meyer spoke of the origin of this movement, and traced the progress of the various congresses, giving a mass of facts concerning this remarkable agitation among the Jews.

The conference opened the second day with a number of brief talks on "Experiences." by converted Jews. These were very interesting, and gave the auditors a vivid sense of the trials through which believing Jews must enter the kingdom. Dr. Gray again spoke, giving an outline of the book of Amos.

The afternoon session showed a growing interest in the conference. Rev. Alexander Patterson told of "The Influence of Israel on the World's Civilization, Past, Present and Future." No

people have had such a marvellous influence, and this influence is not yet at an end, but it becomes increasingly evident from prophecy and from the course of events that the Jews are to wield a power in the future out of all proportion to their numbers. This address was followed by reports of the work done by the Chicago Hebrew Mission, from which it appeared that these faithful workers are reaching out in various directions after the Jew, and are battling successfully for Christ in the face of giant difficulties. The Christians of Chicago ought to know of what is being done, and if the facts could only reach the great mass of the Lord's true children more help would be given to this worthy mission.

The conference closed at the evening session with an address on "Present Opportunities for Jewish Evangelization," by the editor of this magazine. Each session, with possibly one exception, had been opened with some Jewish believer as leader of the devotional service. The presence of so many converted Jews was in itself an inspiration to the conference. We are confident that great good for the cause of Israel's evangelization will flow from this gathering together of those who are interested in the salvation of the covenant people.

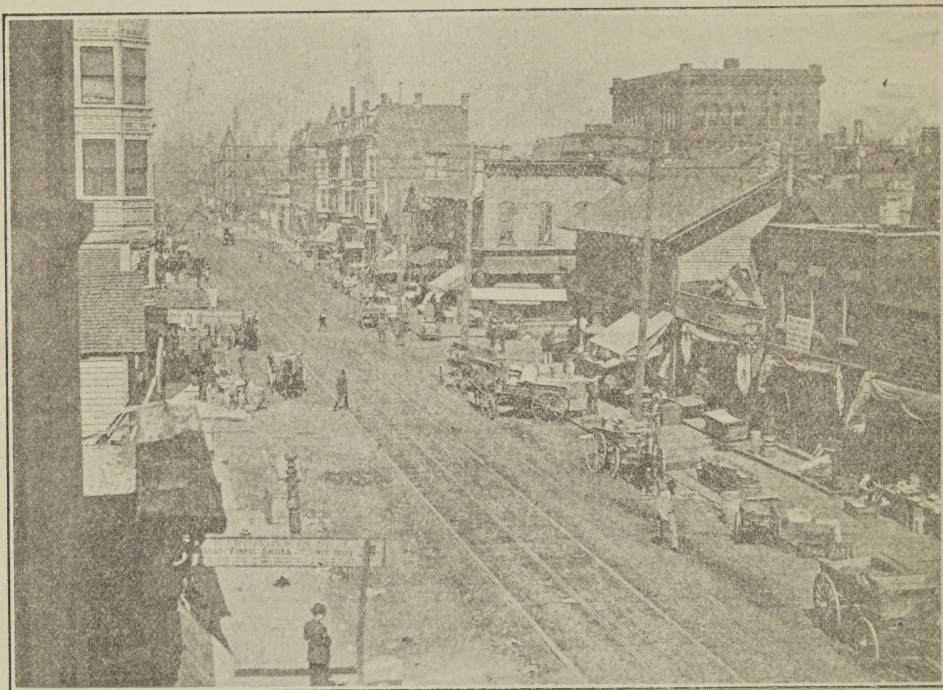
THE CHICAGO GHETTO.

Our view of the Chicago ghetto will give readers an idea of the crowded spot in which so many of the Jews of that great city live and struggle and die. The ghetto district extends from Polk street on the north to 16th street on the south, and from Canal street westward to Blue Island avenue. In this region it is estimated that from 40,000 to 50,000 Jews find their homes, a small number beside the 300,000 or more in the New York ghetto, but enough to illustrate many types of Jews. It is not an inviting region on the esthetic side, but to those who love humanity, especially to all whose hearts burn for Israel, it is of peculiar interest. There we had our home for more than two years, and there

was our field of labor for Israel for about six years. In that spot the editor had his apprenticeship in the Jewish mission work, and it is a spot that will be always dear to memory.

The first Jewish settler went to Chicago in 1838. The first brick house in the city was built for a Jew on Lake street. It

of many shades of belief and unbelief. Zionism has found a stronghold, and anarchists, socialists, orthodox and reform Jews, etc., may be met in every direction. When these struggling men and women turn to their Messiah, then will Chicago learn to obey the Christ as she does not know how today.



Looking North on Jefferson Street.

Courtesy of "Chicago Tribune."

THE HEART OF THE CHICAGO GHETTO.

was not until 1845 that the first religious services were held by Jews, on the Day of Atonement. November 3, 1847, the first Jewish congregation was organized, called *Kehillat Anshe Maarab* "congregation of the men of the west."

Today there are 55 Jewish congregations in the city, and the Chicago Jewry begins to wield a large influence. The Jewish Encyclopedia puts the number of Jews in Chicago at "fully 80,000." It has been popularly supposed that there were at least 100,000. Among this teeming mass are Jews from nearly every part of the world, who follow all sorts of trades and occupations. Jews dwell here

THE SOUTH AFRICAN MISSION.

The first report of this mission reached us some time since. It is full of interest, and we are glad to give some extracts. The Rev. A. Daintree, M. A., the president, writes as follows concerning the

PAST HISTORY OF THE MISSION.

Prior to 1893 no attempt had been made, as far as we have been able to ascertain, to preach the gospel to the Jews, at all events in any regular way so far as the Cape Colony is concerned. No doubt in the work of the churches, individual sons of Israel may have been reached.

but no church had initiated any mission work to reach the Jews as a people. The existence of our mission may be traced back to October, 1893. At the Wellington Convention in that year there were present two members of the Mildmay Mission to the Jews and an address was given at the missionary meeting on the evangelization of the Jews. From that time (November, 1893), a few Christians in the suburbs of Cape Town met monthly to pray for Israel, and to ask God to open the way for mission work to be started in South Africa. After a year of prayer, it was felt that something ought to be done meanwhile to help Jewish missions; and in 1894-95, as contributors were all evangelical members of the Church of England, a contribution was remitted to the London Jews' Society. In 1896 it pressed upon the spirit of those who had been praying, to make an application to the London Jews' Society to send a missionary to Cape Town, with a promise to be responsible for his support. The society could not see their way clear to respond to this appeal, and in January, 1897, a similar application was made to the Mildmay Mission. Mr. Wilkinson saw in this the hand of God and sent an encouraging answer, and in the beginning of June the worker whom he had chosen—Mr. Reitman, our present missionary—arrived in Cape Town. Thereupon a committee was formed and in December a constitution was adopted which secured the *interdenominational* character of the mission.

Mr. Wilkinson generously offered to release Mr. Reitman from membership in the Mildmay Mission that he might become entirely the missionary of the South African Mission to the Jews. But the committee thought it most desirable to avail themselves of the experience and counsel of the Mildmay Mission, and so Mr. Reitman remains on their staff, while the S. A. M. J. is quite independent in its control and superintendence of the work.

The mission has a convenient and valuable hall as a permanent center for its work.

Rev. E. Reitman, the missionary in

charge, reports the varied activities of the work, and we feel convinced that a useful future lies before this far-off mission. We present below some portions of his

Summary of the Year's Work.

As this is the first printed report which the South African Mission to the Jews is issuing I find it no easy task to limit my remarks exclusively to the labors of this one out of the five years of toil which, under God's gracious guidance, I have been privileged to spend among the Jews of this Colony.

During the first years of our labor of love in Cape Town, we passed through all the critical stages of childhood, which in Jewish work mean—persecution, misunderstanding and great disappointments. But we have also had correspondingly great blessings. Men came out in spite of personal loss, and though it invariably means severance of family ties, and of friendships of life-long standing—yet some are willing to love the Master more than father or mother, and have openly confessed Christ by baptism.

One particularly interesting case I feel I ought to mention. He was a young man of 23. After a year's careful instruction, he, after asking for it repeatedly, was baptized by the Rev. G. Litchfield. Obeying the dictates of his conscience he wrote to his family telling them in the language of his first love of his new-found happiness. The reply of his parents was couched in terms which we cannot repeat; but he was plainly told by his elder brother that they are "sitting shibah"* for him, and that a grave had been dug for him in the "good place" (name given to a Jewish cemetery) and that they hope it will not remain long empty. In other cases correspondence between converts and their relatives is continually carried on, not entirely without results.

If the past years of labor were full of promise and blessings, the year which is

*"Shibah" means seven, and expresses the seven days of mourning which the near relations of the Jewish dead spend in sitting in their socks on the floor.

THE JEWISH CALENDAR. 1

For the Year 5664 (September 22, 1903 to September 9, 1904.)

BY THE EDITOR.

Based on the English and American Jewish Year Books, the Jewish Encyclopedia, Dembitz's Jewish Services in Synagogue and Home, and other authorities. For directions as to use see editorial columns.

Day of Week.	Day of Month. 2		Sabbaths, Festivals, Fasts, Etc.	Pentateuchal Portions.	Prophetical Portions.
	English.	Hebrew.			
Tues.	Sept. 22	Tishri	1 NEW YEAR 3 (Hebrew, Rosh ha-Shanah). Feast of Blowing of Trumpets, Lev. 23: 23-25.	Gen. 21; Num. 29: 1-6.	1 Sam. 1, 1-2, 10.
Wed.	" 23	"	2 New Year, second Day. 4	Gen. 22; Num. 29: 1-6	Jer. 31, 2-20.
Thurs.	" 24	"	3 Fast of Gedaliah, to bewail his murder, Jer. 41; Zech. 8: 19.	Ex. 32: 11-14; 34: 1-10.	Isa. 55, 6-56, 8.
Sat.	" 26	"	5 Weekly Sabbath lesson. 5	Deut. 31.	[7, 18-20. Hos. 14. 2-10; Mic.
Thurs.	Oct. 16	"	10 DAY OF ATONEMENT 7 (Yom Kippur). Fast. Lev. 16.	Lev. 16; Num. 29: 7-11. <i>Afternoon</i> , Lev. 18.	Isa. 57, 14-58, 14. <i>Afternoon</i> , Jonah
Sat.	" 3	"	12 Sabbath lesson.	Deut. 32.	2 Sam. 22.
Tues.	" 6	"	15 FEAST OF TABERNACLES 8 (Succoth). Lev. 23: 34.	Lev. 22: 26-23; 44; Num. 29: 12-16.	Zech. 14.
Wed.	" 7	"	16 FEAST OF TABERNACLES second Day.	Lev. 22, 26-23, 44; Num. 29, 12-16.	1 Kings 8. 2-21.
Sat.	" 10	"	19 Sabbath lesson.	Ex. 33: 12-34; 26; Num. 29: 23-31.	Eze. 38, 18-39, 16.
Mon.	" 12	"	21 The Great Hosanna 9 (Hoshana Rabba).	Num. 29: 26-34.	
Tues.	" 13	"	22 Eighth Day of the Feast (Shemini Atzereth).	Deut. 15: 19-16; 17; Num. 29: 35-30: 1.	1 Kings 8, 54-56.
Wed.	" 14	"	23 Rejoicing of the Law 10 (Simchat Torah).	Deut. 33: 1-34; 12; Gen. 1: 1-2; 3; Num. 29: 35-30: 1.	Joshua 1.
Sat.	" 17	"	26 Sabbath lesson. New Yearly Pentateuchal Cycle begins	Gen. 1: 1-6: 8.	Isa. 42, 5-43, 10.
Wed.	" 21	"	30 New Moon 11 (Rosh Hodesh)	Num. 28: 1-15.	
Thurs.	" 22	Heshvan	1 New Moon (Rosh Hodesh)	Num. 28: 1-15.	
Sat.	" 24	"	3 Sabbath lesson.	Gen. 6: 9-11: 32.	Isa. 54, 1-55, 5.
Sat.	" 31	"	10 Sabbath lesson.	Gen. 12: 1-17: 27.	Isa. 40, 27-41, 16.
Sat.	Nov. 7	"	17 Sabbath lesson.	Gen. 18: 1-22: 24.	2 Kings 4, 1-37.
Sat.	" 14	"	24 Sabbath lesson.	Gen. 23: 1-25: 18.	1 Kings 1, 1-31.
Thurs.	" 19	"	29 Little Day of Atonement 12 (Yom Kippur Katan).		
Fri.	" 20	Kislev	1 New Moon (Rosh Hodesh).	Num. 28: 1-15.	
Sat.	" 21	"	2 Sabbath lesson.	Gen. 25: 19-28: 9.	Mal. 1, 1-2, 7.
Sat.	" 28	"	9 Sabbath lesson.	Gen. 28: 10-32: 3.	Hos. 12, 13-14, 10.
Sat.	Dec. 5	"	16 Sabbath lesson.	Gen. 32: 4-36: 43.	Obad. 1, 1-21.
Sat.	" 12	"	23 Sabbath lesson.	Gen. 37: 1-40: 23.	Amos 2, 6-3, 8.
Mon.	" 14	"	25 FEAST OF DEDICATION 13 (Hanukkah).	Num. 7: 1-17.	
Sat.	" 19	"	30 Sabbath lesson.	Gen. 41: 1-44: 17.	Zech. 2, 14-4, 7.
Sun.	" 20	Tebet	1 New Moon (Rosh Hodesh).	Num. 28: 1-15; 7: 48-59.	
Mon.	" 21	"	2 Eighth Day of Dedication.	Num. 7: 54-8: 4.	
Sat.	" 26	"	7 Sabbath lesson.	Gen. 44: 18-47: 27.	Eze. 37, 15-28.
Tues.	" 29	"	10 Fast of Tebet; Siege of Jerusalem begun, Jer. 52: 4; Zech. 8: 19.	Ex. 32: 11-14; 34: 1-10.	Isa. 55, 6-56, 8.
Sat.	Jan. 2	"	14 Sabbath lesson.	Gen. 47: 28-50: 26.	1 Kings 2, 1-12.
Sat.	" 9	"	21 Sabbath lesson.	Ex. 1: 1-6: 1.	Isa. 27, 6-28, 13; 29, 22, 23.
Sat.	" 16	"	28 Sabbath lesson.	Ex. 6: 2-9: 35.	Eze. 28, 25-29, 21.

Day of Week.	Day of Month.		Sabbaths, Festivals, Fasts, Etc.	Pentateuchal Portions.	Prophetical Portions.
	English.	Hebrew.			
Mon.	Jan. 18	Shebat	1 New Moon (Rosh Hodesh).	Num. 28: 1-15.	
Sat.	" 23	"	6 Sabbath lesson.	Ex. 10: 1-13; 16.	Jer. 46, 13-28.
Sat.	" 30	"	13 Sabbath lesson.	Ex. 13: 17-17; 16.	Judges 4, 4-5, 31.
Mon.	Feb. 1	"	15 New Year for Trees.		
Sat.	" 6	"	20 Sabbath lesson.	Ex. 18: 1-20; 26.	Isa. 6, 1-7, 6; 9, 5, 6.
Sat.	" 13	"	27 Sabbath lesson.	Ex. 21: 1-24, 18; 30: 11-16.	2 Kings 12, 1-17.
Wed.	" 17	Adar	1 New Moon (Rosh Hodesh).	Num. 28: 1-15.	
Sat.	" 20	"	4 Sabbath lesson.	Ex. 25: 1-27; 19.	1 Kings 5, 26-6, 13.
Sat.	" 27	"	11 Sabbath lesson.	Ex. 27: 20-30; 10; Deut. 25: 17-19.	1 Sam. 15, 2-34.
Mon.	" 29	"	13 Fast of Esther.	Ex. 32: 11-14; 34: 1-10.	Isa. 55, 6-56, 8.
Tues.	March 1	"	14 Purim, Feast of Esther. 14	Ex. 17: 8-16.	
Wed.	" 2	"	15 Shushan Purim, Esth. 9:18,21		
Sat.	" 5	"	18 Sabbath lesson.	Ex. 30, 11-34, 35; Num. 19.	Eze. 36, 16-38.
Sat.	" 12	"	25 Sabbath lesson.	Ex. 35, 1-40, 38; 12, 1-20.	Eze. 45, 16-46, 18.
Thurs.	" 17	Nisan	1 New Moon (Rosh Hodesh).	Num. 28, 1-15.	
Sat.	" 19	"	3 Sabbath lesson.	Lev. 1, 1-5, 26.	Isa. 43, 21-44, 23.
Sat.	" 26	"	10 Sabbath lesson.	Lev. 6, 1-8, 36.	Mal. 3, 4-24.
Wed.	" 30	"	14 Fast of the First-Born.		
Thurs.	" 31	"	15 PASSOVER 15 (Pesach).	Ex. 12, 21-51; Num. 28, 16-25.	Josh. 3, 5; 7-5, 2-6, 1, 27.
Fri.	April 1	"	16 PASSOVER, First Day of Omer 16 (Sheaf, Lev. 23:15)	Lev. 22, 26-23, 44; Num. 28, 16-25.	2 Kings 23; 1-9, 21-25.
Sat.	" 2	"	17 Sabbath lesson.	Ex. 33, 12-34, 26; Num. 28, 19-25.	Eze. 36, 37-37, 14.
Wed.	" 6	"	21 Seventh Day of Passover.	Ex. 13, 17-15, 26; Num. 28, 19-25.	2 Sam. 22.
Thurs.	" 7	"	22 Eighth Day of Passover.	Deut. 15, 19-16, 17; Num. 28, 19-25.	Isa. 10, 32-12, 6.
Sat.	" 9	"	24 Sabbath lesson.	Lev. 9, 1-11, 47.	2 Sam. 6, 1-7, 17.
Sat.	" 16	Iyyar	1 New Moon (Rosh Hodesh).	Lev. 12, 1-15, 33; Num. 28, 9-15.	Isa. 66.
Sat.	" 23	"	8 Sabbath lesson.	Lev. 16, 1-20, 27.	Amos. 9, 7-15.
Fri.	" 29	"	14 The Second Passover 17 (Pesach Sheni).		
Sat.	" 30	"	15 Sabbath lesson.	Lev. 21, 1-24, 23.	Eze. 44, 15-31.
Tues.	May 3	"	18 33d Day of Omer.		
Sat.	" 7	"	22 Sabbath lesson.	Lev. 25, 1-27, 34.	Jer. 16, 19-17, 14.
Sat.	" 14	"	29 Sabbath lesson.	Num. 1, 1-4, 20.	1 Sam. 20, 18-42.
Sun.	" 15	Sivan	1 New Moon (Rosh Hodesh).	Num. 28, 1-15.	
Fri.	" 20	"	6 PENTECOST, Feast of weeks 18 (Shebuot).	Ex. 19, 1-20, 26; Num. 28, 26-31.	Eze. 1, 1-28; 3, 12.
Sat.	" 21	"	7 PENTECOST, second Day. Sabbath lesson.	Deut. 14, 22-16, 17; Num. 28, 26-31.	Hab. 3, 1-19.
Sat.	" 28	"	14 Sabbath lesson.	Num. 4, 21-7, 89.	Judges 13, 2-25.
Sat.	June 4	"	21 Sabbath lesson.	Num. 8, 1-12, 16.	Zech. 2, 14-4, 7.
Sat.	" 11	"	28 Sabbath lesson.	Num. 13, 1-15, 41.	Joshua 2.
Tues.	" 14	Tammuz	1 New Moon (Rosh Hodesh).	Num. 28, 1-15.	
Sat.	" 18	"	5 Sabbath lesson.	Num. 16, 1-18, 32.	1 Sam. 11, 14-12, 22.
Sat.	" 25	"	12 Sabbath lesson.	Num. 19, 1-25, 9.	Micah 5, 6-6, 8.
Thurs.	" 30	"	17 Fast of Tammuz, "the fourth month," Jer. 52: 6.	Ex. 32, 11-14; 34: 1-10.	Isa. 55, 6-56, 8.
Sat.	July 2	"	19 Sabbath lesson.	Num. 25, 10-30, 1.	Jer. 1, 1-2, 3.
Sat.	" 9	"	26 Sabbath lesson.	Num. 30, 2-36, 13.	Jer. 2, 4-28; 3, 4.
Wed.	" 13	Ab	1 New Moon (Rosh Hodesh).	Num. 28, 1-15.	
Sat.	" 16	"	4 Sabbath lesson.	Deut. 1, 1-3, 22.	Isa. 1, 1-27.
Thurs.	" 21	"	9 Fast of Ab, 19 "the fifth month," Zech. 8: 19.	Deut. 4, 25-40; <i>Afternoon</i> , Ex. 32, 11-14; 34, 1-10.	Jer. 8, 13-9, 23. <i>Afternoon</i> , Isaiah 55, 6-56, 8.
Sat.	" 23	"	11 Sabbath lesson. The first "Comfort." 20	Deut. 3, 23-7, 11.	Isa. 40, 1-26.

Day of Week.	Day of Month.		Sabbaths, Festivals, Fasts, Etc.	Pentateuchal Portions.	Prophetical Portions.
	English.	Hebrew.			
Sat.	July 30	Tammuz 18	Sabbath lesson. The second "Comfort."	Deut. 7, 12-11, 25.	Isa. 49, 14-51, 3.
Sat.	Aug. 6	" 25	Sabbath lesson. The third "Comfort."	Deut. 11, 26-16, 17.	Isa. 54, 11-55, 5.
Fri.	" 12	Ellul 1	New Moon (Rosh Hodesh).	Num. 28, 1-15.	
Sat.	" 13	" 2	Sabbath lesson. The fourth "Comfort."	Deut. 16, 18-21, 9.	Isa. 51, 12-52, 12.
Sat.	" 20	" 9	Sabbath lesson. The fifth "Comfort."	Deut. 21, 10-25, 19.	Isa. 54, 1-10.
Sat.	" 27	" 16	Sabbath lesson. The sixth "Comfort."	Deut. 26, 1-29, 8.	Isa. 60.
Sat.	Sept. 3	" 23	Sabbath lesson. The seventh "Comfort."	Deut. 29, 9-31, 30.	Isa. 61, 10-63, 9.
Fri.	" 9	" 29	Eve of New Year (Ereb Rosh ha-Shanah).		

EXPLANATORY NOTES.

1. According to Jewish reckoning we are now in the 5664th year since the creation. The Jewish calendar is a lunar one, and various methods are used to adapt it to the solar year. The lunar year is shorter than the solar year by 10 days, 21 hours and 204 parts. This difference is equalized every two or three years by the addition of a month, following the twelfth month, Adar. This month is called Ve-Adar, or Adar Sheni (the second Adar). The years are grouped in cycles of 19, according to the system of Meton, a Greek astronomer of the fifth century B. C. Jewish tradition says that the present calendar was fixed by a Rabbi Hillel of Palestine, in A. D. 358. In every cycle are seven leap-years, viz., the third, sixth, eighth, eleventh, fourteenth, seventeenth and nineteenth.

The sacred Jewish year commences with Nisan, the civil year with Tishri. The question may be asked; is the use of the civil year, after the direction given in Ex. 12, 2, an act of disobedience to God?

The year 5664 is "a regular common year of 12 months, 50 Sabbaths and 354 days. It is the second year of the 299th lunar cycle of 19 years, and the eighth year of the 203d solar cycle of 28 years, since the creation."

2. The names of the Jewish months at present in use date from before the time of Christ, but only seven occur in the Bible, and these only in books written after the Exile (536 B. C.). It is therefore thought that they are derived from Babylon, and the Jerusalem Talmud so declares. Before the Exile we know the names of only four of the months; Abib (now Nisan,) Ex. 13, 4, Ziv or Zif (now Iyyar), 1 Kings 6, 1, Ethanim (now Tishri), 1 Kings 8, 2, and Bul (now Heshvan), 1 Kings 6, 38.

3. Tashlich. This word, from the Hebrew of Micah 7, 19, means "Thou wilt cast," and describes the custom of the Jews who on the afternoon of New Year's Day go to the shore of the sea or of a running stream, and empty their pockets into the water, believing that thus they

get rid of their sins. This practice obtains among multitudes of superstitious Jews.

4. Second Day of Festivals. That all Israel outside of Palestine may be worshipping God at the same time on their great festivals, the Jews celebrate two days of these festivals instead of the single one God commanded, excepting for the Day of Atonement.

5. The Jews read the Law of Moses, the Pentateuch, through in the synagogue service once every year. This is the chief part of the Sabbath service. The portion for each Saturday (Sabbath) in the current Jewish year is indicated in the table above, together with the corresponding portion from the "Prophets."

The "Prophetical Portions" in this table are those read by the Ashkenazim (German Jews, who are by far the most numerous). The Sephardim (Spanish-speaking Jews, see Obadiah 20) read in many cases other or additional selections. The divisions of the Pentateuch are the same to both groups of Jews. It will be noticed that no part of the Hagiographa, the Holy Writings or "Psalms," is read in the second lesson of the weekly Sabbath service. But many of the Psalms and other parts of the Holy Writings are included in the festival prayer-books.

6. Ten Penitential Days. The ten days from New Year to the Day of Atonement are looked upon as days of penitence, and in them the Jewish poets have written many elegiac poems, known as *Selichot* or "Forgivenesses." Many of these are found in the Jewish prayer-books, and are recited during this period. These days are "intended to bring about a perfect change of heart, and to make Israel like new-born creatures," Jewish Encyclopedia, art., "Atonement."

7. On the Day of Atonement "the dead are commemorated, and gifts are offered for their salvation—a custom which in the Reform liturgy has been made a more prominent part of the service." Jewish Encyclopedia, art., "Atonement."

8. The book of Ecclesiastes is read during the feast of Tabernacles.

9. The Great Hosanna. "On the seventh day of the Feast (of Tabernacles) all the scrolls are taken out, and seven circuits are made through the whole synagogue, a separate hymn being sung each time, and different men carrying the scrolls on each circuit." At the close of this ceremony it is customary, after the repetition of certain prayers, to take a willow bunch, made up of five small willow twigs bound with willow bark or palm leaf, and beat it on the seats of the synagogue, a prayer for forgiveness being uttered at the same time. It is believed that for every leaf thus removed a sin is forgiven.

10. "Joy of the Law." On this day the annual reading of the Law is concluded, and the beginning of Genesis is also read.

11. New Moon. The first of every Jewish month is kept as a half holiday, and when the preceding month has 30 days, its last day is celebrated in the same way.

12. A Jew unable for any reason to fast on the great Day of Atonement, may observe the fast on certain days toward the end of the months of Shebat, Iyyar, Sivan, Tammuz and Ab.

13. The Feast of Dedication, of Maccabees or of Lights, is kept eight days, and is marked by the lighting of a fresh candle each evening, until eight are lit. It is a time of much joy, and of revivifying the ancient spirit shown by the Maccabees in their struggle against heathenism.

14. The book of Esther is read on Purim.

15. The Song of Songs is read on the Feast of Passover.

16. Days of Omer. The seven weeks between Passover and Pentecost are marked by the announcement each day of the number of days which have elapsed since the first day of Passover, and this is called "Counting the Omer."

17. Second Passover. The Israelite who was unable to bring the Passover lamb on the 15 of Nisan, on account of ritual uncleanness, might bring it in the following month.

18. The book of Ruth is read during the Feast of Weeks.

19. Lamentations and Job are read on the Fast of Ab.

20. "The Comforts." These portions are all taken from Isaiah, and are read on the seven Sabbaths following the Black Fast of Ab. See *Judy Glory of Israel*, p. 156.

THE SOUTH AFRICAN MISSION.

(Concluded from page 225.)

just coming to a close has been to me personally the richest year of my life, for in the course of it God gave me a life partner and to the mission a worker full of zeal to do good. In other respects too the year stands out prominent-

ly amongst its predecessors. Never before have larger numbers of Jews attended the public services on Sabbaths than now. Our week-night meetings are sometimes so large that the staff, consisting of two or three voluntary workers and myself, is only with difficulty able to attend to the needs of all who come. It is on Sabbaths at the public meetings that the largest number of Jews are reached. On Sabbath afternoons we hold a Yiddish meeting which is opened with prayer, a portion of the Old Testament is then read in Hebrew and translated into Yiddish (only scholarly Jews understand Hebrew) sentence by sentence. A corresponding lesson in the New Testament is then read in Yiddish and an address, again in Yiddish, is delivered, at the close of which those present are invited to ask questions on the subject of the address. In the past a number would rise together all desirous to speak at the same time, but of this they have gradually been weaned, and now, as soon as one rises, all listen eagerly to his questions as well as to the answers of the missionary. Thousands have been reached during the past year by this meeting alone.

On Sabbath evenings we have an English service open to all. A few Gentile Christians attend, but the majority of the congregation consists of Jews who know English fairly well, and such who, having been born in the Colony, know no Yiddish. During the last few months of the year these services have been very well attended. By means of this service we reach quite a different class of Jews from those who come to the Yiddish meetings.

One of the new features introduced during the year is to arrange from time to time talks with cultured young Jews at their own "dens" (as they prefer to call their private quarters). Many of these young men are utterly dissatisfied with the spiritual condition of modern Judaism. It is not uncommon to hear bitter words against their own law. Only a few days ago one of the most intelligent and studious amongst them told me "It is not the love of Judaism which keeps me in its fetters, it is the love of my parents, for even if the law of Moses were

obeyed in our age we would have polygamy and slavery. Now if Christ's law were carried out as stated in the sermon on the mount, we should have an ideal condition of society. Such and similar expressions among the cultured of young Israel are being heard every day.

We have now eight men who claim to be believers in the Lord Jesus and who receive special instruction to fit them for public confession of the Christ. These only represent those believers who are willing to forsake all for Christ; but the number of those who, like Nicodemus, come by night and love the Master in secret, is much more numerous.

God is giving us a great opportunity to evangelize the masses of Russian, Polish and Roumanian Jews who are pouring into South Africa, and we earnestly ask the Christians of South Africa to help us to carry out this great object by prayers and active sympathy.

HEBREW-CHRISTIAN BROTHERHOODS, UNIONS AND ALLIANCES OF THE PAST AND PRESENT.

BY REV. LOUIS MEYER, HOPKINTON, IOWA.

(Concluded from last month, page 199.)

In 1855 Gideon R. Lederer (born in Pesth, 1804; baptized July 15, 1844; lay-missionary of the Jewish Mission of the Free Church of Scotland in Pesth, 1844-53; London, 1854; missionary in New York, 1855-76; editor of *The Israelite Indeed* (later named *Nathaniel*), 1856-69; died 1879) came to New York and soon began to exert a great influence toward uniting the scattered Hebrew-Christians for larger and better efforts to bring the gospel to their Jewish brethren.

In 1857 Lederer and Ephraim Menachen Epstein, then assistant editor of Lederer's *The Israelite Indeed* (born in Prussia; baptized in New York; missionary of A. S. M. C. J. 1851-56—during the summers—Andover Theological Seminary graduate, 1856; student of medicine in Kingston and New York, 1856-59; M. D. 1859; ordained by presbytery of Kingston, Can., October 6, 1859; missionary of the Presbyterian

Church in Canada (Old Kirk Synod) to the Jews in Monastir, Turkey, October 6, 1859-May 1, 1862; practicing physician at Monastir 1862 until his death), commenced work among the Jews, to which they invited all other Hebrew-Christians as helpers. These meetings were called later the *Hebrew-Christian Association meetings*, and M. J. Franklin and other prominent Hebrew-Christians gave active help. A real organization, however, was not effected until in January, 1860, the celebrated Rev. John Neander (with Jewish name Marcus Hoch; born in Prussia, 1811; rabbi in Germany, 1833-38; baptized in Lehe, near Bremen, December 9, 1838; missionary to the Jews of the Society of Friends of Israel in Lehe, 1839-43; missionary A. S. M. C. J., 1844-51; missionary of Presbyterian Church to the Jews in New York, 1851-76; pastor of Presbyterian church in Brooklyn, 1854-85; died November 6, 1885), the still living Rev. C. E. Harris (born in London, 1830; baptized in Montreal, 1851; graduate of the Concord Biblical Institute, N. H., now Boston University, 1858; M. E. minister in New York, Brooklyn, etc., now retired), and J. C. Mayer, a Hebrew-Christian business man of New York, who had been closely connected with the A. S. M. C. J., joined Lederer. Thus the *Hebrew-Christian Brotherhood was organized*, and a room was rented for it at 116 St. Mark's Place. It was, as Rev. Mr. Harris writes me in his modesty, "an unpretentious association. We held weekly prayer-meetings, sustained mostly by Hebrew-Christians, and consulted for the advancement of Christian work among the Jews. It had but an ephemeral existence, and when I left New York, it disbanded, not in any formal manner, but informally, as it had been originally started."

Lederer, however, was not yet discouraged, but continued to write and labor in behalf of the founding of a Hebrew-Christian brotherhood, although the war, 1861-65, scattered the formerly so numerous Hebrew-Christians of New York. Not until June, 1864, did he succeed in starting a new *Hebrew-Christian Broth-*

erhood, chiefly through the help of John M. Goldberg (born in North Germany, September 15, 1825; rationalistic lecturer 1843-55; baptized in London, April, 1857; U. S. 1859; connected with N. Y. State Colonization Society and A. S. M. C. J.; missionary to Jews in New York, Boston, and Providence, R. I.; died April 4, 1903). Again the organization was informal. The meetings were held at the residence of Mr. Lederer, and the members of the brotherhood engaged in active mission work among the Jews. But the interest soon ceased, and the Hebrew-Christian Brotherhood fell asleep in 1865 after an existence of little more than a year.

Little discouraged by this failure, John M. Goldberg continued to labor for a union of Hebrew-Christians, and in May, 1867, God gave him the pleasure of seeing another *Hebrew-Christian Brotherhood* organized, and, the only case on record in America, chartered by the legislature of New York. Rev. C. E. Harris became its president, J. M. Goldberg its corresponding secretary, and among its vice-presidents we find Dr. Howard Crosby and other well-known Gentile Christian ministers. The board of managers, composed of Jewish and Gentile Christians, contained Rev. John Neander, G. R. Lederer, Dr. Franklin, and other Hebrew-Christians experienced in Jewish work. The missionaries of the Hebrew-Christian Brotherhood were Rev. A. C. Tris, a Gentile Christian still living in Kansas; Rev. Sigfried Kristeller (born in Prussia; baptized in New York; graduate of the Wesleyan University, Middletown, Conn., 1866; missionary of the brotherhood 1867-69; M. E. pastor on Long Island 1869-76; died?). A hall was rented in Cooper Union building, and meetings for Jews were held, at which eight or ten Hebrew-Christians regularly assisted. Mr. Goldberg wrote me a short time before his death, that a family consisting of six Jews (husband, wife and four children) were the fruit of these meetings.

The anniversary of the Hebrew-Christian Brotherhood was held in May, 1868, in the church of Dr. Howard Crosby, who was a great friend of the Jewish

cause on account of the drop of Jewish blood in his veins (his great-grandmother, Mary Nazareth, the wife of William Bedlow, postmaster of New York in 1784, may have been of Jewish descent!), and the report was very encouraging. The old officers were re-elected, and all seemed to point to continued prosperity, when suddenly the interest of the Gentile Christian members of the board ceased (Bro. Goldberg blamed the secret influence of rich Jews for this!), and the Hebrew-Christian Brotherhood disbanded in 1869 after a short but blessed existence. It had not only given an impetus to evangelistic work among the Jews in New York, but had stirred up the Hebrew-Christians scattered over the land and had directly caused the founding of the *Western Hebrew-Christian Brotherhood in Chicago in May, 1867*.

The Hebrew-Christians in that city requested the New York brethren to help them in their effort, and G. R. Lederer and Rev. S. Kristeller went to Chicago to be present at the organization the second Monday of May, 1867. Some unexpected difficulties arose after their arrival, but finally a meeting of about forty or fifty persons was held in the lecture room of the Second Presbyterian church. Rev. Mr. Marquis, afterwards the well-known professor of McCormick Theological Seminary, was chairman, and Rev. Mr. Ryder, of Woodstock, Ill., a Hebrew-Christian, acted as secretary. Some Jews, who were present in the audience, made difficulties, but, after some discussion, the Western Hebrew-Christian Brotherhood was organized. Rev. Dr. Harshaw, a Gentile Christian pastor of Chicago, was elected president; Rev. Jacob Lotka, now the London Jews' Society missionary in Hull, England, was appointed missionary, with Rev. F. C. Schwartz, a Presbyterian minister of Woodstock, Ill., another Hebrew-Christian, as his assistant. The corresponding secretary was Emanuel Van Noorden, who, having been a Presbyterian missionary in Brazil, now lives in Sao Paulo, Brazil, a printer of religious literature.

The Western Hebrew-Christian Brotherhood opened at once a mission to the Jews in Chicago, and the years 1867-69 showed greatly increasing interest of Jewish and Gentile Christian members. We are very glad that Dr. Felsenthal, the well-known Jewish rabbi of Chicago, was so troubled by the work of this brotherhood that he delivered a lecture in German against it, January 20, 1869, which afterwards appeared in print as "Criticism of Christian Missions, especially Missions to the Jews." It is an atrocious pamphlet, but it proves that the brotherhood was doing good work. According to Dr. Felsenthal's lecture, the brotherhood had a president, twelve vice-presidents, a secretary, a treasurer, two missionaries, and twelve managers, and it was stated that the purpose of the brotherhood was to start a mission among the Jews, to distribute tracts, books, and papers, and to organize Sabbath schools for Jewish children. The efforts, how-

ever, were not to be restricted to the Jewish population of Chicago, but a leaflet, issued by the brotherhood in 1869, proposed that missionaries should be sent to the Jews in Pittsburg, St. Louis, Cincinnati, Milwaukee, Dubuque, and San Francisco. No effort, we are sorry to say, was made to bring about a closer union among the members of the brotherhood; no regular meetings for prayer and mutual upbuilding were held; and, thus the Western Hebrew-Christian Brotherhood decayed very quickly. The summer of 1869 saw the death of an organization which, in its beginnings, had given great promise of lasting success. No other effort to organize a Hebrew-Christian Union has been made in Chicago, for the Jewish-Christian Endeavor Society, which a few years ago was started, died really almost as soon as it was born.

(Concluded next month.)



JEWISH MISSION FIELD.



AT HOME.

Work in Washington, D. C.

A few months ago Mrs. M. B. Graves, superintendent of the Central Union Mission in Washington, opened a Hebrew Branch in that city for work among the Jews. Already fruit seems to be forthcoming as a result of these labors. The mission rejoices that one young man has given his heart to the Lord Jesus, and another is under deep conviction. Prayer is asked for these young persons that they may learn to stand in the truth of Christ.

The Montreal Mission.

Mr. D. J. Neugewirtz arrived in Montreal August 28, and immediately took charge of the mission of the London Jews' Society. He was converted through the instrumentality of Rev. Arnold Frank, of the Irish Presbyterian Mission in Hamburg.

Rev. I. T. Trebitsch, who was obliged to leave the work in Montreal last May on account of sickness, has received an

appointment as curate in London, England, and does not expect to return to America.

New Mission in Brooklyn.

The Women's Baptist Home Mission Society, having its headquarters in Chicago, expects to open a new work soon among the Jews of Brooklyn, N. Y. Two missionaries have been appointed, Miss Maude E. Darrow and Miss Gisela Fleischmann, the latter being a Jewess. Both are graduates of the Baptist Missionary Training School, Chicago, of the class of 1903. Of the 339 students who have graduated from this school two have been Jewesses, viz., Miss Fleischmann and Miss Jeanette Gedalius. Miss G. was graduated in 1892, and labored among the Jewish women and children in New York City from October, 1893 till the summer of 1898, when she was transferred to Chicago. The work to be done in Brooklyn will be house visitation among the women and children, with probably a school for the latter.

ABROAD.

Items of Interest.

Persecution has broken out in Abyssinia against the native Christian agents and the Falashas (the black Jews).

Mr. M. Sopote has been appointed as colporteur of the London Jews' Society at Amsterdam. He had hitherto ably assisted the late Rev. J. M. Eppstein in work at Bristol, England.

Over fifty Jews were under instruction last year at Bristol, ten of whom have confessed the Lord Jesus Christ in baptism.

Rev. J. Stewart Crawford, for fifteen years connected with the board of missions of the Irish Presbyterian Church in their work in Damascus, has resigned to accept a professorship in the Syrian Protestant College at Beirut.

East End Mission.

Among the smaller missions in London is the East End Mission to the Jews, which was founded in 1890 by D. Oppenheim. It is located at 119 Leman Street, and employs two lay missionaries and two medical missionaries. Two years ago this mission had but one worker.

Death of Mrs. Schoenberger.

This godly woman died in London August 12, after prolonged sufferings. "Mrs. S. was the youngest of the Saphir family—very bright and attractive, full of wit and humor, and the darling of her family. This family, as is well known, was the first-fruits of the Free Church Mission in Hungary." She was educated by the Archduchess Dorothea, who took such an interest in the first missionaries to Budapest. She greatly aided her husband in his missionary labors in Prague and Vienna, before he joined Rev. David Baron in London.

New President for Delitzsch Institute.

Rev. Otto von Harling, missionary of the Norwegian Central Committee for Jewish Missions at Galatz, Roumania, has been transferred to Leipzig as president of the *Institutum Delitzschianum* (a

school for the training of Jewish missionaries), with half of his salary to be paid by the Central Committee. His successor in Galatz is Rev. Gisle Johnson. With the advent of this tried man in Leipzig the important seminary founded by the lamented professor Franz Delitzsch should take on new life, and prove of inestimable value in the future, as in the past, in preparing men for the difficult field of Jewish missions.

Mr. D. C. Joseph.

This earnest missionary worker purposes returning to his former station in Haifa, Palestine next spring, the London Jews' Society having abandoned its work in that field. Mr. Joseph founded the Evangelical and Medical Mission to Israel in Haifa in 1897, and the work was conducted very successfully until the burden grew too heavy. He then turned it over to the London Society, and returned to England. Since September of 1902 Mr. J. has been associated with Mr. Henry Barnett in his work in Gospel Hall, Commercial Road, London. These brethren issue *Messiah's Witnesses*, a monthly journal on Hebrew-Christian work and truth.

Work in Liverpool.

Rev. S. T. Bachert, of the London Jews' Society, is at work in this great center of cosmopolitan life, and says of the work done there amongst the emigrants during the past year;

We have calculated that no less than 20,000 Jews have been spoken to at the landing stage and at different docks; all have heard the way of salvation, and thousands have willingly accepted portions of Scripture and tracts in Yiddish, German and English, amounting to 8,906. What a number of silent messengers, and witnesses for Christ have they taken to the new world!

During the year about a dozen Jews presented themselves for baptism, but having experienced great difficulty in finding work for them, I was obliged to say I could not baptize them.

I know of several Jews who are not far from the kingdom of God; Jews who

dare to defend publicly the religion of Christ, and to confess that the truth is on the side of Christianity; and I know of Jews who would gladly become Christians were they not afraid of the persecution of their relatives and friends, and the loss of all they possess.

Birmingham Church Medical Mission.

This mission for women and children, located at 97 Ryland Road, Edgbaston, Birmingham, was founded in 1894 by Miss J. N. Werfel and her sister, Hebrew-Christians of the church of England. They had labored in India for five years as medical missionaries. They are assisted by two medical officers, a dental surgeon and a niece of theirs, and work mainly among Russian and Roumanian Jews. A Sabbath school and evening classes are conducted, which give religious and secular instruction to children and adults. Since the mission is carried on without any outside help it is quite difficult for the ladies to raise the funds necessary for the ever increasing demands of the work.

Jews of South Germany.

We clip the following from the report of Mr. J. M. Flad in the last annual report of the London Society.

The orthodox Jews in South Germany are year by year decreasing, whilst the liberal Jews are increasing. All the younger generation belong to the latter, many are social democrats. Yet all unite in that one confession: "We need no Messiah. Give us freedom, give us the rights of citizenship, put away anti-Semitism, then we have the Messiah we want." I very often am reminded of what the chief rabbi at Carlsruhe once said to me. "Mr. F., I assure you my conviction is, if you Christians were such Christians as Jesus wants you to be, according to the four Gospels, we few Jews would long ago have received Him as our Messiah."

Industrial Mission to Jews.

The Morning Star announces that a new mission on industrial lines is about

to be opened in London by the Revs. J. B. Barraclough and S. J. Deutschberger. "It is proposed to *give employment* to Jews, young or old, single or married, while they are studying the word of God under the influence of Christian supervision. All converts will be provided with employment. It is further proposed that the mission shall work several trades such trades as are to a large extent at present in Jewish hands.

"The mission has already been promised employment for students and converts by several large city firms, so that it is prepared to start at once. The mission hopes to have medical work attached, and to have, besides gospel work and evening Bible study, a reading room, and the various departments of mission work among the poor, children's classes, mothers' meetings, visiting, etc. A quarterly magazine, *The Industrial Missionary*, will likewise be edited by Mr. Deutschberger."

New Interest in Germany.

Rev. Arnold Frank writes from Hamburg to *The Missionary Herald* (Belfast); "July 31 we had our usual Jewish missionary meeting in one of the Hamburg suburbs. Although the day was very cool and rainy, some 400 people came to hear of God's work amongst the Jews. . . Some years ago such meetings as we now have twice yearly were unknown in Hamburg. The Christian public believe now in the importance and fruitfulness of the Jewish mission. It is an incalculable blessing that so many of the most earnest Christians in Germany are now praying and working for Israel's salvation. Many of these numerous voluntary workers are the fruit of our mission, for which we praise the Lord."

I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you.—Joel 2, 25

In that day will I make Jerusalem a burdensome stone for all people; all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.—Zech. 12, 3.



THE JEWISH WORLD.



Jewish Seminary Professors.

The Jewish Theological Seminary, New York, is gathering strong men, from the Jewish point of view, for its faculty. Dr. S. Schechter, the president, is one of the greatest Jewish scholars of the day. Then there are Dr. Cyrus Adler, Dr. L. Ginzburg, and Dr. Asher. To these there are now added Dr. Israel Friedlander, of Strassburg, as lecturer in Bible exegesis, and Dr. Alexander Marx, of Koenigsberg, as lecturer in history. Dr. Marx, who is but twenty-four, is collaborating with Dr. Steinschneider on a work which will enumerate the sources of Jewish history. When will all this scholarship be devoted to Jesus Christ?

Jewish Marriages with Gentiles.

The marriage of Dr. Flexner to Miss Thomas recently is another indication of a growing tendency among a class of Jewish professional men to marry out of the faith, and as such merits notice. It is not so many years since Prof. Franklin, of Johns Hopkins, made a similar marriage, and Prof. Harold Jacoby, of Columbia, did likewise. To the list may be added Prof. Michelson, of the Chicago University, who married Miss Edna Stanton, and Prof. Charles Gross, of Harvard, who married an English lady, Miss Annie Smith, of London.—*American Hebrew*.

Mr. I. K. Friedman.

Mr. I. K. Friedman, whose first humorous book, "The Autobiography of a Beggar," has recently been published by Messrs. Small, Maynard & Co., after having attracted most favorable attention during its serial publication in the "Saturday Evening Post" of Philadelphia, was born in Chicago in 1869. He attended the public schools there, and completed his education at the University of Michigan, from which he was graduated in 1893. For a period of five years after graduation Mr. Friedman was associated

with his brother in the floral business in Chicago. Since then he has been employed in newspaper work of various kinds, but for the last few years he has devoted his time and attention to literary work exclusively. The author's first book, "The Lucky Number," a series of short stories, was published in 1896. These stories dealt with the lowest phases of slum life, and were tragic for the most part. In 1900 appeared his first novel, "Poor People," which was a faithful record of tenement house life. In 1901 appeared "By Bread Alone," an industrial novel, mapped out on a larger canvas than any of the author's earlier work, and dealing with the questions of capital and labor. The new volume, while a genuine contribution to a new field of American humor, is yet written from a view-point of full acquaintance with these picturesque romads of our every-day life—the professional beggars—and gives in many ways a better understanding of their character than most books which are avowedly sociological. It has been well characterized as "irresistibly funny and full of genial human nature in rags." The publishers announce that the book is already in its sixth thousand.—*Presbyterian Journal*.

The Jews in New York.

Some weeks ago, when prices were at their lowest in Wall street, it was reported that money was being withdrawn from East Side savings banks for investment in stocks. The matter was grossly exaggerated, but, none the less, it served to call attention to the great financial resources of that section. It was the reverse of that picture of East Side wretchedness and poverty with which we have been made most familiar. Sordid and miserable as the Jewish quarter in truth is, it has, as well as other districts, its hoarded money reserves for the proverbial rainy day.

One evidence of this unregarded prosperity is the recent development of the banking business east of the Bowery. Ten years ago three or four banks were

sufficient; now there are at least a dozen. Among them is one of the greatest savings institutions in the world, with surplus and deposits of \$90,000,000—an aggregate which is increasing at the rate of \$5,000,000 a year. Another bank, whose business is largely commercial, has increased its deposits in eight years from \$470,000 to \$7,500,000. This growth in East Side wealth has attracted the attention of several of our largest financial institutions, with the result that there is now in progress a "Wall street invasion" of the ghetto. On Grand street alone six down-town banks and trust companies have opened branch offices since 1901. The whole section, from the standpoint of the pushing banker of to-day, is regarded as little less than an unworked gold mine. Here, confined within a little more than a single square mile, are 500,000 or 600,000 of the most acquisitive and saving people in the world.

The Jewish community, moreover, is self-sufficient—an economic entity. It is constantly turning its labor into gold; and the money, once within its own precincts, for the most part remains there. The ghetto's manufacturing interests are extensive; its clothing industry alone, especially the production of women's garments, is said to be greater than that of any other city. There is a multitude of stores and shops to supply the quarter's everyday needs, the first floor of nearly every tenement house being used for business purposes. In all these varied activities the banking houses find abundant opportunities for profit, in savings deposits particularly. Every immigrant ship arriving at this port brings scores of new depositors. The merchants, the tailors, the pushcart men, the sweatshop workers—to all of these a bank book is an indispensable adjunct of household economy. Even the beggars have accounts.—*Evening Post*.

Lord Salisbury on Zionism.

The lamented death of the Marquis of Salisbury, just when the Jewish Congress was sitting, calls to mind his opinion about Zionism, which he wrote two or

three years ago to Mr. Emil Kronberger of Graz: "I have not had enough time to study Zionism, in its theoretical and practical bearings, but no thoughtful man can doubt, that a nation which has had so many sorrows, and has overcome so many persecutions, can accomplish a great deal. The Zionist movement may be sure of success, despite the fact that it has many opponents. The Jews are most capable of protecting the holy shrines of Christendom in Palestine. They would form there an exemplary state in the centre of Asia Minor, and would, by dint of their capacity, develop it to a standard, which never had its equal. It depends upon the Jews themselves to realize this idea. Even if only 40 per cent. of the Jews would undertake this great enterprise, success would surely follow."—*Jewish Missionary Intelligence*.

The Golden Book.

Several works of Jewish art were exhibited at the recent congress at Basle. One of these was what is called "the Golden Book." This is a memorial book for the centuries to come, in which the name of any friend of the Zionist cause may be entered on the payment of a sum not less than ten pounds. "It is a beautiful volume, most artistically executed, all done by Jewish artists. It has some thousands of pages, of a special paper, which, I was told, was even better than vellum. The book, which is under a large glass case, rests on a massive table. . . . Those wishing to honor anyone may have the name inscribed in the Golden Book by offering the lowest sum of ten pounds. Thus, when the offer was made to Dr. Herzl, by the British government, of a Jewish state in East Africa, all stood up, and out of gratitude for such humanity, the British nation was entered in the Golden Book, some one in the congress considering it a great honor to offer a sum on this occasion. It will take ages before this book is filled up."—*Jewish Missionary Herald*.

There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky.—Deut. 33: 26.

THE NEW COVENANT MISSION TO JEWS AND GENTILES.

Incorporated April 4, 1903.

333 42 St., Pittsburg, Pa.

Bell Telephone, Fisk, 391-2.

Founded Dec. 9, 1898 as the House of the New Covenant Mission to the Jews, conducted under the auspices of the Pittsburg Friends of Israel Union (Organized March 6, 1899.)

MAURICE RUBEN, Superintendent.

Officers of Pittsburg Union, 1903.

President, I. F. Harris.
1st Vice-President, W. M. Holmes.
2d Vice-President, E. M. Britner.
Secretary, G. C. Garrison.
Treasurer, J. B. Corey.

Weekly Prayer Meeting at 8 p. m. on Tuesday.
Monthly Prayer Meeting first Tuesday of each month
at 3 p. m.

Affiliated Unions.

Bradford, Pa.	Kenwood, N. Y.
Franklin, "	Oneida, "
Oil City, "	Rochester, "
Titusville, "	Syracuse, "
Youngstown, Ohio.	Troy, "
Jamestown, N. Y.	Utica, "

Mission Motto for 1903, "GO FORWARD."

THE WORK OF THE MISSION.

Report by Maurice Ruben.

Good opportunities were had during the past month for witnessing to the Jews. At the season of their solemn feast days, the Jewish mind is more awakened religiously, and really refreshing were the gospel talks we had with them.

To give our readers an idea of the religious life of a young Jew, we relate what a bright young Jew said to us at one of our recent visits. He was preparing for the Day of Atonement, and to the question if he really expected the pardon of his sins, answered, that he lived such a life of righteousness that he required no forgiveness. After quoting the scripture, "There is none righteous, no not one," he dilated upon his being religious, keeping "kosher house" (observing the dietary laws, the commandments of the rabbis), that his wife was religious, and he did not know what else he could do to please God. The young man has a bright and clean face, and as we remembered the rich young man standing before the Master, testifying to his keeping the ten commandments, and how the Lord loved him, our hearts were drawn to that young man as he spoke of his virtues, feeling that he was not far from the kingdom. On pressing the claims of Christ upon him, that eternal

life is promised to them that accept him as their personal Saviour, he looked at us in astonishment at the idea of expecting eternal life. "There is nothing after death," he said, and our readers may feel the shock that swept through our very being at the blind infidelity of this religious young Jew.

We learned that he had no Bible in his house, nor had he ever read the New Testament. He took a good supply of our tracts, and we promised him both an Old and New Testament, which have since been delivered.

During the month a section of Allegheny was visited, earnest talks with a number of prominent Jews were held, our literature being readily accepted.

The open-air work has continued. Rev. A. R. Kuldell of Allegheny addressed a meeting on Thursday evening, at the close of the Atonement Day. Some opposition was shown by a few of the baser sort. We refer our readers to the report by Mr. Hirschler, who describes a recent interference on the part of some zealous (?) Jews at one of our meetings, and how the enemy was defeated.

Report by Jacob Hirschler.

"Having therefore obtained the help that is from God, I stand unto this day testifying both to small and great, saying nothing but what the prophets and

Moses did say should come."—*Paul before King Agrippa.*

For some weeks previous to the meeting here described, we had to contend with some unruly elements, bent upon disturbing the services, and annoying the many Jews who come to listen to the gospel. We had taken the meetings especially to the throne of grace in prayer, feeling that a battle was on, and pleading for the God of heaven to fight our battle. I learned that some three years ago matters came to a crisis, the authorities stepped in arresting a number of Jewish disturbers, and restored peace.

At the appointed hour we were on Congress street near Fifth Avenue our old meeting place, our workers and the faithful band of the friends of Israel forming a solid ring. We expected something to happen, and our expectation was realized.

The services commenced with the songs of redemption, and instead of the Jews gathering fast, we observed that the enemies of Christ had organized a band of pickets who were keeping the Jews from drawing close to the ring. This unusual procedure attracted all classes of people, and Fifth Avenue became lined with people watching the work of the pickets. We felt that the enemy was holding things very high, so we dropped low upon our knees, calling on the mighty One of Jacob for victory there and then. We continued the service, the brethren giving their messages, and trying to reach the crowd at the distance. A break came before the close. Some church people coming from the Fifth Ave. M. E. Sabbath school, remonstrated with the pickets. The ranks broke and the last speaker had quite an audience. Our hearts praised God for signal victory, and just as we were closing the meeting some special officers came on the scene, placing two of the pickets under arrest. A gentleman had called up the authorities, and they came just in time to deal the ringleaders a blow, by arresting them. The patrol wagon rolled up soon after, and in the midst of the largest gathering of Jews we have ever seen at any meeting the disturbers were taken to the station house and the next day were

fined. We had nothing to do with this matter, but His promise, "be of good courage, I will never leave thee nor forsake thee," has again been verified. Since then the meetings have been very orderly, the presence of God overshadowing the services, and the Jews earnestly listening to the gospel of the Son of God. All glory be to his name.

MR. W. E. BLACKSTONE.

This warm friend of Israel, whose home is in Oak Park, near Chicago, while passing through the city recently was secured to address two special meetings held in the mission parlors the afternoon and evening of Sept. 24. The attendance taxed even our spacious rooms, and those present were instructed and stirred by Mr. Blackstone's addresses on the topics, "God's Plan," and "Israel, the Center of God's Plan." He set forth much important truth on the position of Israel, and his unfolding of the "Eons" or ages in the reckoning of God's great calendar was a revelation to those whose attention had not been called to the suggestive teachings of the word with reference to the times of the redemptive plan.

OUR OCTOBER MEETING.

The Jewish fast-day being just past, October 1, made the topic of our monthly meeting for praise and prayer, "The Day of Atonement," especially appropriate. Tuesday, October 6 was a day of cloud and rain, like many we have had the present season, so that the attendance was not so large as usual. But deep interest was shown in the topic, and those who met with us obtained new light on the customs and feelings of the Jews as connected with this great day. Mr. Maurice Ruben read a paper on the subject, which we give entire in this issue. Rev. A. R. Kuldell spoke of his experiences in the synagogue on the Day of Atonement when a youth, and others joined in showing the true state of Judaism with respect to the important question of reconciliation with God. The views presented by the various speakers were a great surprise to many of those

present, and all were impressed with the need of more definite prayer in behalf of a people dwelling in such blindness and at such a distance from God.

PERSONAL.

Mr. M. Ruben, Mrs. C. Gondret and Mr. J. Hirschler have been engaged in holding evangelistic meetings in Homestead the last two weeks.

Rev. J. C. Lawson, for twenty-two years a missionary in India, and now superintendent of the Industrial Evangelistic Mission of Northern India at Pilibhit, has been in the mission home part of this month, and has greatly helped us all by his loving Christian fellowship. The work Mr. Lawson is doing for the poor widows and orphans of India is a noble one. An interesting account thereof occurs in *The Missionary Review of the World* for October.

The editor attended the conference of the Chicago Hebrew Mission September 29 and 30, and October 3-5 visited at Monmouth, Ill., his old college town, near which also he was born. He gave two addresses in this place and found occasion to repair certain old friendships that had fallen somewhat into decay. He expects to spend the time from October 22 to November 2 in Canada, and will speak at two conventions and at many churches in London, Berlin, Hamilton, Toronto, etc.

Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou has sworn unto our fathers from the days of old.—Micah 7, 18-20

Contributors to the New Covenant Mission from July 1 to September 30, 1903.

A Friend Agnew, Mrs. William Anderson, Miss Mary Armstrong, C. D. Beck, A. D. Boddy, Mr. J. T. Brennan, J. T. Brooks, Mrs. I. Burgum, Mr. George Cameron, Miss A. C. M. Domer, Mrs. Hattie Ekey, J. S. Fleming, Mrs. A. Frew, Robert Frey, Mrs. Fulton, W. H., M. D. Garrison, George C. Gibbs, Mrs. Harvey, Mrs. J. M. Hoag, Mr. C. Holmes, W. M. Hendrickson, Miss Camille Hunter, Miss E. L. Jones, Mr.	Kirkpatrick, Mr. H. V. Lawson, Miss Minnie Lloyd, D. McK. Longmore, W. J. Luttrell, J. W. Lyttle, J. M. McAteer, Jas. A. McConaughy, Mrs. Alex. McCormick, Mrs. Frank McKee, Mrs. McGraw, Mr. John Owen, Mr. C. A. Pierce, Mrs. Powers, Mrs. B. S. Raymond, Mrs. H. Robinson, Mr. Harry Rutherford, Mr. W. H. Schawb, Miss Ida Smith, Mrs. Stark, Rev. Alonzo Thistle, Mr. J. L. Thomson, Mrs. D. S. Various Friends Wallace, Mrs. R. S. Watson, Mrs. James	Wentz, Mrs. A. Whiteside, E. D. Yarnell, Mrs. Henry Yoder, Mr. I. T. Clinton U. P. Church Cumberland and Frostburg F. Mission East End C. and M. Alliance E. Union, Pa., U. P. Church First U. P. Church, New Concord, O. First Pres. Church, Wilksburg, Pa. For y-fifth Street Swede Church Herr's Chapel Homestead C. and M. Alliance Ingram U. P. Church M. E. Church, Oakland, Md. Main St. Pres. Church, Lima, Ohio Mennonite Church, Berne, Ind. Robinson U. P. Church Second U. P. Church, E. Liverpool, O. Seventh U. P. Church Stoneboro Camp-meeting Thirty-third Street U. P. Church. Union Meeting, U. P. Church, Blairsville, Pa.
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Contributions from July 1 to September 30, 1903.

No.	Amount.	No.	Amount.	No.	Amount.	No.	Amount.	No.	Amount.
1055.....	\$ 2 00	74.....	5 00	93.....	5 00	12.....	1 00	31.....	25 00
1056.....	4 00	75.....	75	94.....	50	13.....	52 90	32.....	5 00
57.....	1 00	76.....	100 00	95.....	1 00	14.....	2 50	33.....	3 00
58.....	3 00	77.....	1 00	96.....	25 03	15.....	1 50	34.....	2 00
59.....	2 40	78.....	50	97.....	50 00	16.....	1 00	35.....	50 00
60.....	11 40	79.....	14 59	98.....	2 26	17.....	1 00	36.....	35 40
61.....	23 51	80.....	50	1099.....	19 23	18.....	5 00	37.....	10 00
62.....	13 87	81.....	50	1100.....	50	19.....	1 00	38.....	13 70
63.....	3 00	82.....	10 00	1101.....	1 00	20.....	5 00	39.....	5 00
64.....	1 00	83.....	40 00	02.....	1 00	21.....	2 00	40.....	2 00
65.....	1 00	84.....	1 00	03.....	6 00	22.....	2 00	41.....	1 00
66.....	10 16	85.....	1 00	04.....	2 00	23.....	1 00	42.....	5 00
67.....	2 55	86.....	1 00	05.....	1 00	24.....	10 00	43.....	19 28
68.....	5 00	87.....	7 18	06.....	2 00	25.....	1 00	44.....	1 00
69.....	1 00	88.....	10 00	07.....	1 00	26.....	41 36	45.....	1 00
70.....	10 00	89.....	3 00	08.....	1 00	27.....	44 64	46.....	2 00
71.....	9 64	90.....	7 84	09.....	1 00	28.....	2 00		
72.....	10 00	91.....	7 25	10.....	9 00	29.....	3 00		
73.....	1 00	92.....	5 00	11.....	29 08	30.....	5 00		
								Total,	\$ 852 52

BOOKS AND MAGAZINES.

THE AMERICAN JEWISH YEAR BOOK. 5664. Sept. 22, 1903, to Sept. 9, 1904. Edited by Cyrus Adler. Philadelphia: The Jewish Publication Society of America. 1903. 75c.

The modern practice among the Jews of issuing year-books is a commendable one. We have not learned when the first effort of this kind was put forth, unless that by Mr. Cohen, mentioned below, be the first, but the present series of the English Jewish Year Books began in 1896, and of the American in 1899. In 1820-31 S. J. Cohen published an annual, "Bikkure ha-Ittim," (First-fruits of the Times), and in 1864-5 two volumes of another annual called "Bikkurim" appeared, N. Keller being the editor and publisher. The greatest Hebrew scholars of their times contributed to these annuals, which were devoted to Jewish scholarship, history and literature. From 1884 onward N. Sokolow, aided by Lazar Atlas, issued a year-book, Ha-Asif, at Warsaw, and in 1888 Atlas edited the year-book, Ha-Kerem, of which only one number appeared. For some years A. M. Lunz, of Jerusalem, has issued an annual of great value, giving information of all kinds concerning the Holy Land. This has now become a quarterly. All these books, except the English and American, appeared in Hebrew.

The year-book before us presents a mass of information on all Jewish matters pertaining to the United States and the Jewish year 5663, which ended Sept. 21. Besides calendars it gives sketches of some 345 rabbis and cantors in this country, accounts of Jewish national organizations, statistics, list of Jewish periodicals now appearing in the U. S., a necrology for the year 5663, a list of leading events in 5663 and the annual report of the Jewish Publication Society of America. Last year 24 new synagogues were dedicated in this country, and 16 new homes of societies. There are no fewer than 74 Jewish periodicals published in the U. S. The world's total of Jews is placed at 10,671,832. Of great interest to the student of Judaism is the list of "Selected Hebraica and Judaica," covering 24 pages, which mentions and in some cases describes "the most important publications, on Biblical and later Jewish topics, which have appeared between July, 1902, and July, 1903." Rabbi Max. Heller's review of the year, taking up 23 pages, is characterized by fulness of detail and a clear firm understanding of the sequence of events. His review admits this remarkable statement; "Conversions to Christianity, many of them from the best circles are now said to average six hundred a year in Vienna alone."

ISRAEL'S RETURN AND OTHER VERSES.

—By Andrew Moody, D. D. Budapest and London. 1902.

This little book, dedicated to the friends of the mission to the Jews carried on at Budapest by the United Free Church of Scotland, con-

tains nineteen poems and eight chastely beautiful illustrations of scenes in the old Hungarian capital. Together they give a very clear idea of the surroundings and work of the mission, and they also embody an appeal for larger support. This is the mission so wonderfully used by God in the fifth decade of the last century in bringing to himself the Saphirs, Alfred Edersheim, Dr. Tomory (later superintendent of this same church's efficient work in Constantinople), G. R. Lederer and others.

THE PEOPLE, THE LAND AND THE BOOK

—An illustrated Hebrew-Christian Quarterly, treating of the old and historic people of Israel, of their native land, Palestine, and of the Book, the Bible, and Jewish traditions and literature. New York City. Pp. 64.

This fine magazine has just closed its third year, and we take much pleasure in calling the attention of our readers to its excellent material. It is edited by B. A. M. Schapiro, a Christian Jew, with Rev. Robert Cameron, D. D., editor of *Watchword and Truth*, as associate editor. There is room for such a magazine as this, and we trust our ministerial readers especially will take note to its existence and importance in disseminating information concerning the chosen people and their holy book and land. See advertisement on third page of cover.

THE GREAT APOSTASY SET IN.—By Rev.

A. Sims. Toronto, Ontario. 15 cents.

THE COMING CRASH.—By Rev. A. Sims.

Toronto. 10 cents.

WHAT IS THE LORD'S COMING?—By Fred

Erdman. C. C. Cook, New York. 10 cents.

In these three booklets renewed attention is called to the present sin and confusion which so bound in Christendom, and to the rapidly nearing crisis, viz., the "catastrophic" end of "this present evil age." They should be widely circulated, for if there is any truth imperatively needed in the confused state of thing now upon us, it is the truth that above everything else will make clear where we are in the providence of God, and how we should conduct ourselves in this perplexing situation.

I Do Not Ask, O Lord!"

I do not ask, O Lord! that life may be
A pleasant road;
I do not ask that thou wouldst take from me
Aught of its load;
I do not ask that flowers should always spring
Beneath my feet;
I know too well the poison and the sting
Of things too sweet.
For one thing only, Lord, dear Lord! I plead;
Lead me aright—
Though strength should falter, and though
heart should bleed—
Through peace to light.

—*Adelaide A. Procter.*